



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. Alef Lam Ra'a.¹ Telka^w (*she-that afar it w/ those w*) (*are*) Aya't^w (*Qur'anic statements*) (*of*) The Book^x The Hakeeme² (*infinite bekmah Possessor*).
2. Acana³ (*was there what should not be*) for the mankind a wonderment that Werevealed⁴ to a man of them: that let-warn [*you s*] the mankind and bashsher⁵ (*let-tell you s pleasanttidings*) whom^r believed they^z that for them (*is*) a truth's-footing⁶ enda (*by munificence off/ by Rule of*) their Lord; said the unbelievers: verily this (*is*) surely a magician manifester.
3. Verily yourⁿ Lord (*is*) Allah; Who [He] created the Heavens^w and the Earth^w in six days; afterwards istawa⁷ (*He had set Himself*) on The Arsh^x (*Throne of Kingship*)^x; disposes [He] the matter; not of an intercessor except from after His leave; tha'lekum (*collective afar-He*)^x Allah, yourⁿ Lord; so let-worship Him you^z; do then not you^z reminisisce.
4. To Him (*is*) yourⁿ return together; Allah's promise (*is*) (*absolute*)-right; verily He commences the creation^x; afterwards [He] repeats it^x to requite [He] whom^r believed they^z and they^z worked the righteous-works^w by the qesste (*rendering absolute-justice post removal of injustice*); and who^r unbelieved they^z for them (*is*) a drink of a hameem⁹ (*maximally heated/ cooled water*) and a painful torment bywhat they^z were unbelieving.

الر تَلَكَ ءَايَتُ الْكَسْبِ الْحَكِيمِ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَباً أَنَّ أَوْحَيْنَا إِلَيْهِمْ مِّنْهُمْ أَنَّ أَنذِرَ النَّاسَ وَشَرِكَ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدْمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لِسَاحِرٍ مُّبِينٍ ﴿٢﴾

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَتَةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مَنْ بَعْدَ إِذْنِنَا ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

إِلَيْهِ مَرْجِعُكُمْ حَيْثُمَا وَعَدَ اللَّهُ حَقًا إِنَّهُ يَبْدُؤُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِي الَّذِينَ ءَامَنُوا وَعَلَوْا الصَّلَاحَاتِ بِالْقُسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

¹ See the details in the *Lexicon* attached to this *Translation*.

² See the *Lexicon* attached to this *Translation* for an exposition on the words "الْحَكِيمُ" and "حَكِيمٌ"

³ The word "أَكَانَ" = "Acana" is made up of two components, the الف = "أ" for interrogative negative, i.e. implying negation = "كَانَ" and "cana" as past tense "كَانَ" = "was." I cannot find a good English equivalent for the expression "أَكَانَ" per se, so I chose to transliterate and parenthetically explain.

⁴ The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الْوَحْيُ" is fire or king. See *اللسان*.

⁵ See the *Lexicon* attached to this *Translation* for youbashshara = "يُبَشِّرُ"

⁶ The expression "قَدْمَ صِدْقٍ" = translated as "truth's-footing" is an Arabic tongue expression meaning: precedence of munificence and a status of high rank/a firm-foothold in that regard. See *القرطبي* and *معانی القرآن* لـ *الأخفش*.

⁷ The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

⁸ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

⁹ The word "hameem" = "حَمِيمٌ," has no English equivalent per se. So, we transliterate and parenthetically explain. The word "hameem" = "حَمِيمٌ," has at least four different meanings, one of which is a paradoxical meaning of maximally heated or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*

5. He Who made the sun^w a lighting^x and the moon^x an illumination^x and [He] fated it^x phases, to know you^z the years' ^w number and the reckoning; not created Allah *tha'leka (afar-that-it/)*^x except by the right^x; [He] expounds the *Aya'te^w* (*miracles/signs/-proofs*) for a knowing people.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً
وَالقَمَرَ نُورًا وَقَدْرَهُ مَنَازِلٌ لَتَعْلَمُوا
عَدَدَ السَّيِّنَاتِ وَالْحِسَابَ مَا خَلَقَ اللَّهُ
ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْأَيَّتِ لِقَوْمٍ
يَعْلَمُونَ ﴿١﴾

6. Verily in alternation (of) the night and the day and what created Allah in the Heavens^w and the Earth^w (are) surely *Aya'ten^w* (*miracles/signs/proofs*) for a people *yattaqoona* (*they reverentially guard not to displease Allah*).

إِنَّ فِي أَخْتِلَافِ الظَّلَى وَالنَّهَارِ وَمَا خَلَقَ
اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا يَعْلَمُ
لِقَوْمٍ يَعْقُولُونَ ﴿٢﴾

7. Verily who^r not *yarjona*¹⁰ (fear/know they^z) *lega'ana* (*meeting with Us*) and delighted they^z [by] the life^w (of) the world^w and tranquilized they^z by it^w and who^r they *a'n* (*regarding*) Our *Aya'te^w* (*Qura'nic statements*) (are) neglectors they^z.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقاءَنَا
وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَأَطْمَأْنُوا بِهَا
وَالَّذِينَ هُمْ عَنْ إِيمَانِنَا غَافِلُونَ ﴿٣﴾

8. Those their abode/lodging^x (is) the Fire^w, by what they^z were earning.

أُولَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا
يَكْسِبُونَ ﴿٤﴾

9. Verily who^r believed they^z and they^z worked the righteous-works^w divinely-guides them their Lord by their belief, runs^w from under them the rivers in gardens^w/paradises^w (of) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*)^w.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلِحَاتِ
يُدْبِيْهُمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ
نَّحْتِهِمُ الْأَنْهَرُ فِي جَنَّاتِ النَّعِيمِ ﴿٥﴾

10. Their invocation in it^w (is): *subhana*¹¹ (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of*) You^g *Allahomma*¹² (*O, Allah*); and their greeting^w in it^w (is): peace; and last (of) their invocation^w (is): verily, the praise (is) for Allah, the worlds' Lord.

دَعَوْنَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحْمِلُّهُمْ
فِيهَا سَلَامٌ وَءَاخْرُ دَعَوْنَاهُمْ أَنْ أَحْمَدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦﴾

11. And *la'w*¹³ (if) hastens Allah for the mankind the evil, their *iste'ajala* (*affirmable-hastening*) by the *khayre* (*mercy/goodness/possession/provision/power/rain*), surely (it would have been) finished to them their *ajalo*¹⁴ (*term-limit*); then [We] leave whom^r not *yarjona*¹⁵ (fear/know they^z) *lega'ana* (*meeting with Us*) in their excessiveness addling.

* وَلَوْ يُعِجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ
أَسْتَعْجَلَهُمْ بِالْخَيْرِ لَقُضَى إِلَيْهِمْ
أَجَلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ
لِقاءَنَا فِي طُغْيَانِهِمْ يَعْمَلُونَ ﴿٧﴾

¹⁰ The word “رجون” from “رجا” meaning: feared/know. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the denial, like: “ما خفتك” see “اللسان”

¹¹ The word “subhanaka”=“سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “subhanaka”=“سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

¹² The expression “بِاللَّهِ” means a call of *invoking/supplicating/beseeching* Allah.

¹³ The particle “لو” since it is a *future-connected verb*, probable to occur and not sure it's a present occurrence, such a مغنى الليبب، ابن هشام

¹⁴ The word “الأجل” means term-limit, see *اللسان*.

¹⁵ See footnote 10 above, regarding the word “رجون” from “رجا” meaning: feared.

12. And if touched/betided the mankind the *dhurro* (*persistent distress*) [he] invoked Us on¹⁶ his side or (*manneristically*)¹⁷ sitting or standing; then *lamma* (*when/ whence*) We doffed *a'n* (*off*) him his harm [he] passed-by, as if not [he] invoked Us to a harm (*which had*) touched him; like *tha'leka (afar-that-it/)*^x (*had been*) adorned for the exceeders what they^z were working.

وَإِذَا مَسَ الْإِنْسَنَ الْضُّرُّ دَعَانِيْجَبِهَ أَوْ
قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ
ضُرُّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ
مَسْهُ وَكَذَلِكَ زُيْنَ لِلْمُسْرِفِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٧﴾

13. And *laqad* (*verily, already and affirmatively*) We perished the generations of before you^b *lamma* (*when/ whence*) *dhalamo*¹⁸ (*they^z wronged*) and came^w (*to*) them their messengers^x by the evidences^w and not they^z were to believe; like *tha'leka (afar-that-it/)*^x [We] requite the people the criminals.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا
ظَلَّمُوا وَجَاءُهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا
كَانُوا لِيُؤْمِنُوا كَذَلِكَ تَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿١٨﴾

14. Afterwards We made you^b *khala'ef*¹⁹ (*iterative vicegerents-/ successors*) in the Earth^w from after them to [We] look how you^z work.

ثُمَّ جَعَلْنَاكُمْ خَلَيفَ فِي الْأَرْضِ مِنْ
بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٩﴾

15. And if (*being/ to be*) recited on them Our evident^w *Aya'te*^w (*Qur'anic statements*) said who^r they^z not *yarjona*²⁰ (*they^z fear/ know*) *lega'ana* (*meeting with Us*): *eetee* (*let-produce/-come [you^s]*) by a Qur'an^x other than this^x or let-substitute it^x [*you^s*]; let-say [*you^s*]: not (*it be*) for me that [I] substitute it^x of my own self^w; *en* (*not*) *attabe'o* ([I] *closely-follow*) except what (*is being*) revealed to me; verily I, [I] fear/know if I disobeyed my Lord, a torment (*of*) a great day.

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا يَبْيَسُونَ قَالَ
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَئْتَ
بِقُرْءَانَ غَيْرَ هَذَا أَوْ بَدِيلَهُ قُلْ مَا
يَكُونُ لِيَ أَنْ أُبَدِّلَهُ مِنْ تِلْفَاصِي
نَفْسِي إِنَّ أَتَبُعُ إِلَّا مَا يُوحَى إِلَيَّ إِنَّ
أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمَ
عَظِيمٍ ﴿٢٠﴾

16. Let-say[*you^s*]:if willed Allah,not I recited it^x on you^z and nor *adra*²¹ (*caused profound understand of*) you^b by it^x; so *qad* (*already and affirmatively*) I waited in you^{b22} *omoran* (*lifetime/ vital-age/ epochal age*) of before it^x do then not you^z cerebrate.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوَّهُ عَلَيْكُمْ وَلَا
أَدْرِكُمْ بِهِ فَقَدْ لَبِثْتُ فِيْكُمْ عُمْراً
مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿٢٣﴾

17. So who^a (*is*) wronger²³ than who^p *ifstra*([he] *crafted a lie for fraudulent end*) on Allah a lie or [he] denied by His *Aya'te*^w (*Qur'anic statements*); verily it^x (*the truth that*) prospers not the criminals.

فَمَنْ أَظْلَمَ مِمَّنْ أَفْتَرَ عَلَى اللَّهِ
كَذِبًا أَوْ كَذَبَ بِعَايَتِهِ إِنَّهُ لَا
يُفْلِحُ الْمُجْرُمُونَ ﴿٢٤﴾

¹⁶ The “ـة” in the word “ـجَبِهَ” has *twenty two* different meanings among them in place of “on.” It could also mean: to be on his side, i.e. for him-self/ to his support. See **معنى الليب**.

¹⁷ Manneristically is needed to *adjust for a lack of adverbs* (حل) or *absolute objective nouns* (مفهوم مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such things as “standingly” or “sittingly,” in English.

¹⁸ See the Lexicon attached to this Translation for “ـظَالِمٌ” = “ـفَاعِلُ الظُّلْمِ” = “ـظَالِمٌ” = “ـinjustice-doer” and “ـwronged.”

¹⁹ The word “ـخَلَافٌ” = plural for “ـخَلِيفَةٌ” which is a *masculine* and the ^ة in “ـخَلِيفَةٌ” is for intensification as in عَلَمَة. See **كتب التفاسير**, مثل: **تفسير البيضاوي** و **روح المعاني لـاللوسي**

²⁰ Linguistically the word “ـخَفَتْ” carries *dual* meanings: (1) feared and (2) knew. Both meanings could apply. Also the word “ـرَجَا” from “ـرَجَأ” meaning: feared.

²¹ The word “ـأَدْرَاكِمْ” is from “ـدَرِيَةٌ” which is *far more reaching* than the simple “knowledge,” as “ـالدرِيَة” extends to having *deep understanding* of the subject matter

²² The word “ـأَدْرَاكِمْ” is from “ـدَرِيَةٌ” which is *far more reaching* than the simple “knowledge,” as “ـالدرِيَة” extends to having *deep understanding* of the subject matter.

²³ The word “ـفِيْكُمْ” = “ـin you^s” or “among you^s.” However, “among you^s” = more of **بينك** “ـ

²⁴ See the Lexicon attached to this Translation for “ـظَالِمٌ” = “ـفَاعِلُ الظُّلْمِ” = “ـinjustice-doer” and “ـwronger.”

18. And they^z worship of lesser than/without Allah what not harms them nor benefits them; and say they^z: those (are) our intercessors *enda* (by munificence of/by Rule of) Allah; let-say [you^s]: do *tona'bbe'ona* ([you^z] inform by piece-of-significant-and-availing-news) Allah by what not [He] knows in the Heavens^w and nor in the Earth^w; *subhana*²⁴ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (ever elevated [He]) *a'n*(regarding) what they^z partner(deities with Him).

19. And not [was] the mankind except an *Ummatan*^w (a community/a nation)^w one²⁵; then they^z differed; and *lawla* (bad it not been for) a word^w (which had preceded^w from your^t Lord, surely (would have been) finished²⁶ among them in what(is) in it^x they^z differ.

20. And they^z say: *lawla* (why have not been) descended on him an *Aya'ton*^w (sign/proof) from his Lord; then let-say [you^s]: verily only the invisible(is) for Allah, so let-wait you^z verily I am with you^b of the *muntadhereena* (they who wait).

21. And if We (caused) the mankind taste a mercy^w from after an adversity^w (that had) touched^w/betided^w them, suddenly for them (is) a machination in Our *Aya'te*^w (messages/signs/proofs); let-say [you^s]: Allah (is) faster machination; verily Our messengers, they^z write what machinate you^z.

22. He Who treads you^z in the[desert]²⁷(*land*) and the sea until if you^z were in the *folke*^w (ship/ships)^w and [it]^w ran^w by them by a good^w wind^w (*breeze*) and they^z reveled/rejoiced by it^w came^w (*to*) it^w a tempesting-wind^w and came^x (*to*) them the surge^x from every place and they^z presumed that (had been) besieged-/encircled by them, they^z invoked Allah purely-/faithfully/faithfuls for Him the religion: indeed *en* (*if*) [You^s] deliver us from this^w²⁸ surely we assuredly²⁹ be of the thankers.

23. Then *lamma* (when/whence) [He] delivered them, *edha* (suddenly/whereas) they (are) *yabghoona* (selfishly envying-

وَيَعْبُدُونَ مِنْ دُوبَ اللَّهِ مَا لَا يَضْرُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَوْنَا عِنْدَ اللَّهِ قُلْ أَتَتْبِعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَلَّى عَمَّا يُشَرِّكُونَ ﴿١﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةُ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ سَخْتَافُونَ ﴿٢﴾

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ ءَايَةٌ مِّنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَإِنْ تَظَرَّرُ إِلَى مَعْكُمْ مِّنَ الْمُنْتَظَرِينَ ﴿٣﴾

وَإِذَا أَذْقَنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَّاءٍ مَسَّهُمْ إِذَا لَهُمْ مُّكْرَرٌ فِي ءَايَاتِنَا قُلْ اللَّهُ أَسْرَعُ مُكْرَرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمَكُّرُونَ ﴿٤﴾

هُوَ الَّذِي يَسِيرُكُرْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفَلَكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَبِيعَةٍ وَفَرَحُوا بِهَا جَاءَهُمْ رِيحٌ عَاصِفٌ وَجَاءَهُمْ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنَوْنَا أَهْمَمُهُمْ دَعَوْنَا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ لَئِنْ أَجْنَبْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٥﴾

فَلَمَّا أَجْنَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ

²⁴ The word “*subhanaho*=” سبحانه has no English equivalent. The word is made up of two parts: “*subhanda*” and the pronoun “*ho*=” Him.” Wherever the word “*subhana*,” or its associates/inflections (such as “*subhan*” or “*سبحان*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhanda*=” سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

²⁵ The “one^w” is a *qualifier* for *Ummah*, which is a feminine in Arabic. So “one^w”

²⁶ That is He would have *hastened their due recompense* for them immediately.

²⁷ The word “*الْفَقَارُ، أَيُّ الْخَلَاءِ مِنَ الْأَرْضِ*” = “البر” literally means “desert,” i.e. furthest from any body of water. Also, “البر” figuratively speaking could stand for “land.” See *اللسان*.

²⁸ That is their predicaments, high winds and high surges as well as rather rough sea.

²⁹ The “*in*” in “*لِنَكُونَنَّ*” is a *juratory* “*ل*” in the *takid* “*الْتَّاكِيد*” amounting to = “*الْقَسْم*” = “*الْقَسْم*” i.e. affirmation, expressed here by “assuredly.”

/transgressing they^z) in the land^w by other than the right; O, you the mankind: verily only yourⁿ *baghyā* (*selfish envy/transgression*) (is) on yourⁿ selves^w, a *mata'a*³⁰ (*resource for a transitory worldly delight*) (of) the life^w (of) the world^w; afterwards to Us (is) yourⁿ return then *nuna'bbeo* ([We] inform by piece-of-significant-and-availing-news) you^z by what you^z were working.

24. Verily only a parable/example (of) the life^w (of) the world^w (is) like a water^x We descended it^x from the sky^w then mixed by it^x the Earth's^w sprouts^w of what the mankind eat and the *an'aamo*³¹ (*cattle/sheep/goats/camels*)^w until when took^w the Earth^w its^w *zokhrofa* (*ornateness/floridness*) and (*had itself*) adorned^w, and presumed its^w folks that they (are) *Qadiroona*³² (*they-who are capable of: giving/doing/enforcing/influencing*) over it^w *ata*^x (*befell over/ came to*)^x it^w Our command^x nightly or daily, then We made it^w a harvest as if not [it^w] flourished^w by yesterday, like *tha'leka* (*afar-that-it/*)^x [We] expound the *Aya'te*^w (*messages/signs/proofs*) for a people rethinking.
25. And Allah invites to [home^w (of) the peace] (i.e. *Paradise*)³³ and [He] divinely-guides whom^p [He] wills to a *Sseratten* (*road/way*) straight.
26. For whom^r *ahasano* (they^z rendered: rendered meritorious-deeds/says) (is) the Paradise^w and an extra³⁴; and neither over-burdens their faces *gataron* (*smoky-dust*), nor ignominy^w; those (are) the Paradise's^w companions; they (are) in it^w immortals.
27. And who^r earned they^z the *sayye'aa'te* (*demeritorious-deeds*)^w, a requital *asayye'aa'ten* (*demeritorious-deed*)^w (is) by its^w like; and *tarhago* (*over-burdens*) them ignominy^w; not for them from Allah of a safeguard, as if only (*had been*) overlaid^w their faces darkly³⁵ pieces of [the] night; those, (are) The Fire's^w companions, they (are) in it^w immortals.
28. And day We throng them together; afterwards [We] say for whom^r they^z partnered (*besides Allah*): (*stay-put in*) yourⁿ place³⁶, you^f and yourⁿ partners (*besides Allah*); so *zayyalna*³⁷ (*We iteratively sundered*) among them, and

بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ
عَلَى أَنفُسِكُمْ مَنْعَلَ حَيَّةِ الدُّنْيَا
ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنَتَبَّعُكُمْ بِمَا كُنْتُمْ

تَعْمَلُونَ

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءً أَنْزَلْنَاهُ
مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتٌ
الْأَرْضُ مِمَّا يَأْكُلُ النَّاسُ وَالْأَعْنَمُ
حَتَّىٰ إِذَا أَخْدَتِ الْأَرْضُ زُخْرُفَهَا
وَأَزْيَّنَتْ وَظَبَّ أَهْلَهَا أَهْمَمُ قَنْدِرُوتَ
عَلَيْهَا أَنْتَهَا أَمْرَنَا لَيْلًا أَوْ نَهَارًا
فَجَعَلْنَاهَا حَصِيدًا كَانَ لَمْ تَغْرِ
بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْأَيَّتِ
لِقَوْمٍ يَنْفَكِرُونَ

وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَيَدْعُ
مَنْ يَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ

* لِلَّذِينَ أَحْسَنُوا الْحَسَنَىٰ وَزِيَادَةً
وَلَا يَرْهَقُ وُجُوهُهُمْ قُتْرٌ وَلَا ذَلَّةٌ
أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَلِيلُونَ

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءٌ سَيِّئَةٌ
بِمِثْلِهَا وَتَرَهُقُهُمْ ذَلَّةٌ مَا هُمْ مِنْ
اللَّهِ مِنْ عَاصِمٍ كَانُوا أَغْشَيْتُ
وُجُوهَهُمْ قُطْعًا مِنَ الْيَلَىٰ مُظْلَمًا
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَلِيلُونَ

وَيَوْمَ نُخْرِثُهُمْ جَمِيعًا ثُمَّ نَقُولُ
لِلَّذِينَ أَشْرَكُوا مَا كَانُوكُمْ أَنْتُمْ
وَشَرِكَاؤُكُمْ فَزَيْلَنَا بَيْنَهُمْ وَقَالَ

³⁰. The word “متاع”=“*mata'a*” is rooted in the word “متاع”=“*matta'a*” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³¹. The word “the *an'am*”=“الأنعام” or “neam” means those animals that have cloven hoof (foot) and an *udder*, such as *camel*, *cow*, *sheep*, *goat*, etc. In Arabic: “كل ذي خلف و ظاف”=cattle, sheep, goats, and camels.

³². The word “*قادرون*” is masculine, plural, subjective noun, i.e. they-who are capable of: giving, doing, enforcing, or influencing.

³³. The word “Paradise” is exactly called “dar es-Salam” = “دار السلام”. It is also called “al-Husna”= “الحسنى”. Both words “dar es-Salam” = “دار السلام” and “الحسنى” are metonymical expression of the same, *Paradise*.

³⁴. The extra to Paradise is the *actual seeing* of Allah, according to a true Hadeeth by Muslim and others.

³⁵. The word “مظماً” is an adverbial construct, see *اعراب القرآن، لمحمد صافي*, hence: *darkly*, as to intensify it.

³⁶. That is you remain.

³⁷. The word “زَيَّلَنا” means “فرقاً بكثرة الفعل” see *السان*. Hence it is as translated above: “iteratively sundered.”

said their partners: not you^c were *eyyana*³⁸ (*indeed particularizing us*)worshiping you^z.

29. So sufficed by Allah, *Shaheedan* (*Witnesser/Testifier*) between us, and [between] you^z *en* (*surely*) we were *a'n* (*regarding*) yourⁿ worship surely(*were*)neglectors.

30. Far-there,³⁹ essays every self^w what antededated^w and *ruddo*⁴⁰ (*had been forthwith-returned they*) to Allah, their Lord The Right; and strayed *a'n*(off) them what they^z were *yaftaron*(*they*^z *craft a lie for fraudulent end*).

31. Let-say [*you^s*]: Who^a *yarzogo* (*provides*) you^z from the Heavens^w and the Earth^w; or Who^a possesses the hearing and the *abssa'ra*(*insights/discriminations*) possessors; and Who^a *youkhrejo* ([*He*] *emerges/produces*) the *hayya* (*quick/alive*) from the *mayye'te* (*eventually dying/dead*) and *youkhrejo* the *mayy'e* from the *hayya*; and Who^a disposes the matter; so they^z will say: Allah; then let-say [*you^s*]: do then not *tattaqona* (*you^z reverentially guard not to displease Allah*).

32. So *tha'lekum* (*collective-asar-He*)^x (*is*) Allah, yourⁿ Lord The Right; so what (*is*) after the right except the misguidance; so wherefrom⁴¹ you^z (*are being*) distracted.

33. Like *tha'leka*(*afar-that-it/*)^x righted^w yourⁿ Lord's word^w on whom^r *fasago*⁴² (*they^z rebelled vis-à-vis Allah's command*) verily they believe not.

34. Let-say [*you^s*]: is of yourⁿ partners (*besides Allah*) who^a [*he*] (*can*) commence the creation^x afterwards repeats it^x [*he*]; let-say [*you^s*]: Allah commences the creation afterwards [*He*] repeats it^x; so wherefrom *to'afa-kona*⁴³ (*you^z to be off-right dissuaded/ you^z speciously concoct*).

35. Let-say [*you^s*]: is of yourⁿ partners who^p [*he*] divinely-guides to the right; let-say [*you^s*]: Allah divinely-guides to the right; is then who^p [*he*] divinely-guides to the right, righter⁴⁴ that (*be closely-followed [he]*) or who^p [*he*] divinely-guides not except [*he*] (*is* divinely-guided⁴⁵); so what (*is*) for you^b how you^z rule.

شُرَكَاؤُهُمْ مَا كُنْتُ إِيَّانَا تَعْبُدُونَ

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبِئْتُكُمْ إِنْ كُنْتُمْ عَنِ عِبَادَتِكُمْ لَغَافِلِينَ

هُنَالِكَ تَتَلَوَّ كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَرَدُوا إِلَى اللَّهِ مَوْلَانَهُمُ الْحَقَّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْنَ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ سُخْرَجَ الْحَيٌّ مِنَ الْمَيْتِ وَسُخْرَجَ الْمَيْتُ مِنَ الْحَيٍّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقْلٌ أَفَلَا تَتَقَوَّنَ

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَلُ فَإِنَّ

تُصْرِفُونَ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَهْمَمْ لَا يُؤْمِنُونَ

قُلْ هَلْ مِنْ شُرَكَاءِكُمْ مِنْ يَنْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلْ اللَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَإِنَّ تُؤْفَكُونَ

قُلْ هَلْ مِنْ شُرَكَاءِكُمْ مِنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُ أَنْ يُتَّبَعَ أَمْنَ لَا يَهْدِي إِلَّا أَنْ يَهْدِي فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

³⁸ The word “أَدَةٌ تُوكِيدٌ لِضَمِيرٍ مَنْصُوبٍ” = “إِيَّانَا” = an article of *intensity* for an *objective pronoun*.

³⁹ In Arabic the *demonstrative noun*: “هُنَالِكَ” “هُنَاكَ” “هُنَاهُ” and “هُنَاهُكَ” are used respectively for “here” (near), “there” (middle) and “far-there (for the furthest).” For the “بعيد” = “far,” i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

⁴⁰ The word “رَدَوْ” is rooted in “رَدَ” meaning *forthwith returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w” (S4: 86).

⁴¹ The word “أَنَى” is a multi-meaning *adverbial particle*: wherefrom, when, *how-so*, where.

⁴² See the *Lexicon* attached to this *Translation* for an elaboration on this *important word*, *faseoonn* = “الفاسقون”

⁴³ The word “تُؤْفَكُونَ” means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction*.

⁴⁴ The word “righter”, is a *comparative adjective* of “right,” see *Merriam Webster’s Dictionary*. And “أَحْقَ” = “righter” as an *adjective comparative*.

⁴⁵ The phrase “لَا يَهْدِي” means he does not guide others nor is he can be guided.

36. And not *yattabe'o* (*closely-follows*) most (*of*) them, except a presumption; verily the presumption not enriches of the right a thing; verily Allah (*is*) Omniscient by what they^z do.
37. And not [was] this Qur'an^x *youftara* (*to be crafted as a lie for fraudulent end*) of lesser than Allah, [and,] but *tassdeeqa*⁴⁶ (*it being credible, its sayer is credible, and it's an approval*) (*of that*) which^x (*is*) between its^x both hands^w (*before it^x*); and expounding the book^x no suspicion in it^x from the worlds^w Lord.
38. Or say they^z: *iftraho* ([*he*] *crafted it^x as a lie for fraudulent end*); let-say [*you^s*]: then *ato* (*let-produce/ bring forth*) you^z by a *Suraten*^w (*division of The Qur'an*)^w like it^x and let-summon you^z whom^p you^c could [of] without/lessor than Allah, *en(if)you^cwere ssa'deqena* (*always truth enforcers*).
39. Rather they^z denied by what not they^z encompassed by its^x knowledge; and *lamma* (*not yet*)⁴⁷ *ya'te* (*happen-/ materialize to*) them its^x *ta'anee'le* (*ultimate: construing-/ explanation*); as *tha'leka* (*that afar-it/ that*) they^z denied who^r (*are*) of before them; so let-look [*you^s*] how [was] the *dha'lumeena*'s⁴⁸ (*injustice-doers*) consequence.^w
40. And of them who^x [*he*] believes by it^x and of them who^x [*he*] believes not by it^x; and your^t Lord (*is*) knowinger by the corrupters.
41. And *en(if)* denied you^g they^z then let-say [*you^s*]: for me (*is*) my work; and for you^b (*is*) yourⁿ work; you^f (*are*) disclaimants/absolvers⁴⁹ (*of myself*) of what [*I*] work and I am a disclaimant/absolver⁵⁰ of what you^z work.
42. And of them who^p *yasta'moona* (*affirmably-listen they^z*) to you^g; do then you^s (*enable to*) hear the *sommo* (*deaf people*)⁵¹ while albeit they^z were not reasoning.
43. And of them who^p [*he*] looks to you^g do then you^s divinely-guide the *omya* (*blind people*)⁵² while albeit they^z were not sighting/perceiving.
44. Verily Allah not wrongs⁵³ the mankind a thing. [And] but the mankind they^z wrong (*to*) their selves^w.
45. And day [*He*] throngs them, as if not waited (*sojourned*) they^z except an hour^w of the day mutually acquainting among them (*selves*); *qad* (*already and affirmatively*) lost

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنَّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿١﴾

وَمَا كَانَ هَذَا الْقُرْءَانُ أَنْ يُفْتَرِى مِنْ دُونِ اللَّهِ وَلَكِنَ تَصْدِيقَ الَّذِي بَيْنَ يَدِيهِ وَتَفْصيلُ الْكِتَبِ لَا رَبَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾

أَمْ يَقُولُونَ أَفْتَرَنَا قُلْ فَأَتُوا بِسُورَةِ مِثْلِهِ وَادْعُوا مَنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُ صَدِقِينَ ﴿٣﴾

بَلْ كَذَّبُوا بِمَا لَمْ تُحْكِطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّالِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَنْقَةُ الظَّالِمِينَ ﴿٤﴾

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٥﴾

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَتَشْرَمُ بَرِيعُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٦﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمَعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقُلُونَ ﴿٧﴾

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعَمَى وَلَوْ كَانُوا لَا يُبَصِّرُونَ ﴿٨﴾

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَ النَّاسُ أَنفُسُهُمْ يَظْلِمُونَ ﴿٩﴾

وَيَوْمَ سَخَرُوهُمْ كَأَنْ لَمْ يَلْبُسُوا إِلَّا سَاعَةً مِنَ الْهَارِ يَتَعَارِفُونَ بَيْنَهُمْ ﴿١٠﴾

⁴⁶ The word “الصدق” means: *approval of*, or *associating the say* in reference or *its sayer to the truth or being truthful*.

⁴⁷ The particle “لما” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*.

⁴⁸ The word “ظلم” = “the injustice-doers,” as “الظلم” = “injustice.”

⁴⁹ That is you have absolved (freed) your selves from what I do.

⁵⁰ That is to say: and I have absolved myself of what you do.

⁵¹ The word “صّم” is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* so *no plural* for it *except to associate it with a plural noun, people*. Hence, the above translation.

⁵² Ibid, only regarding the word “blind-people.”

⁵³ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this Ayah.

who^r they^z denied by Allah's *lega'a* (*meeting with*) and they^z were not *muhtadeen*⁵⁴ (*they who found and accepted the divine-guidance*).

قَدْ حَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءَ اللَّهِ
وَمَا كَانُوا مُهَتَّدِينَ ﴿٦﴾

46. And either [We] assuredly show you^g some (*of that*) which^x[We] promise them or *natawaffyyanka* ([We] assuredly *fully receive you^g while before dying*) so to Us (*is*) their return; afterwards Allah (*is*) Witnesser/-Testifier on what they^z do.

وَإِمَّا تُرِكَنَكَ بَعْضَ الَّذِي نَعِدُهُمْ
أَوْ نَتَوَفَّيْنَكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ
اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٧﴾

47. And for each *Ummaten*^w (*people/ community*)^w (*is*) a messenger, so if came their messenger, (*then had been*) judged among them by the *qestite* (*rendering absolute-justice post removal of injustice*), while they not *yodh'lamoona*⁵⁵ (*to be wronged they^z*).

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ
رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ ﴿٨﴾

48. And they^z say: when (*is*) this, the promise, *en(if)* you^c were *ssadeqeena* (*always-truth-enforcers*).

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٩﴾

49. Let-say [*your*]: neither [I] possess, for myself harm nor a benefit, except whatever⁵⁶ Allah willed; for every *ummaten*^w (*people/ community*)^w (*is*) *ajalon*⁵⁷ (*term-limit*); if their *ajalo*^x (*term-limit*)^x came^x then neither *yasta'akherona*⁵⁸ (*they^z slacken/ tarry*) hour^w and nor *yastaq'demonia* (*they^z affirmably advance*).

فُلَّا أَمْلِكُ لِنَفْسِي ضَرًا وَلَا نَعْمًا
إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا
جَاءَ أَجَلُهُمْ فَلَا يَسْتَخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ ﴿١٠﴾

50. Let-say [*your*]: do you^c see *en(if)* *ata* (*befell/ came to*) you^b His torment^x *bayatan* (*nightly-suddenly*) or daily what *tha* (*near-he-this*) *yasta'ajelo* (*affirmably hasten*) of it^x the criminals.

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُهُ بَيْنَ
أَوْ نَهَارًا مَمَّا يَسْتَعْجِلُ مِنْهُ
الْمُحْرَمُونَ ﴿١١﴾

51. Do afterwards if when^o befell^x (*His torment^x*) you^c believed by it^x; do (*you^f*) now; while *qad* (*already and affirmatively*) you^c were by it^x *tasta'ajelona* (*affirmably hastening you^z*).

أَنْتُمْ إِذَا مَا وَقَعَ ءَامِنْتُمْ بِهِ ءَأَفَنْ
وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٢﴾

52. Afterwards (*had been*) said to whom^r *dhalamo*⁵⁹ (*they^z wronged*): let-taste you^z the immortal torment; are you^z (*to be*) requited except by what you^c were earning.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ
الْخَلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ
تَكْسِبُونَ ﴿١٣﴾

53. And *yastanbeona* (*they^z seek the *naba'a**,⁶⁰ *piece-of-significant-and-availing-newsfrom*) you^g: is it^x right^x; let-say [*your*]: aye, by my Lord, verily it^x (*is*) surely right^x; and not you^z (*are*) enfeeblers.

* وَيَسْتَبِعُونَكَ أَحَقُّ هُوَ قُلْ إِذَا
وَنِفَ إِنَّهُ لَحَقَ وَمَا أَنْتُمْ
بِمُعْجِزِينَ ﴿١٤﴾

54. And had that for each self^w (*which had*) wronged^w⁶¹ what (*is*) in the Earth^w surely (*it would have*) ransomed^w by it^x; and they^z concealed the sorrow *lamma* (*when-/ whence*) they^z saw the torment; and (*had been*) judged among

وَلَوْأَنْ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ
لَا فَتَدَّتْ بِهِ وَأَسْرُوا الْنَّدَامَةَ لِمَا
رَأَوُا الْعَذَابَ وَقُضِيَ بَيْنَهُمْ

⁵⁴ See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

⁵⁵ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this Ayah.

⁵⁶ The particle “*ما*” is “*اسم أو أداة شرط*” = “*conditional noun/particle*; or “*ما*” = “*connective noun* meaning *that which*. See اعراب القرآن، لـ احمد الحلب and لمحمد صافي اللسان.

⁵⁷ The word “*الأجل*” means term-limit, see اللسان.

⁵⁸ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵⁹ See the Lexicon attached to this Translation for *ظالم* = “*injustice-doer*” and *ظلم* = “*wronged*.”

⁶⁰ See the Lexicon attached to this Translation for “*naba'a*.”

⁶¹ See footnote 48 above regarding *ظلما*.

them by the *qestte* (*rendering absolute-justice post removal of injustice*) while they not *yodh'lamoona*⁶² (*to be wronged they^z*).

55. Ha. Verily for Allah what (*are*) in the Heavens^w and the Earth^w; ha; verily Allah's promise (*is*) right^x [and,] but most (*of*) them know not.

56. He quickens and [*He*] deadens⁶³; and to Him (*are to be*) returned you^z.

57. O, you the mankind: *qad* (*already and affirmatively*) came^w (*to*) you^b an exhortation^{w64} from yourⁿ Lord and a cure^x for what(*is*) in the chests^x and a divine-guidance^x and a mercy^w for the believers.

58. Let-say [*you^s*]: by Allah's munificence^x and by His mercy^w so by *tha'leka* (*afar-that-it/*)^x, so let revel-/rejoice they^z; it^x (*is*) *khayron* (*choicer/ superior/ worthier*) than what they^z gather.

59. Let-say [*you^s*]: have you^c seen what Allah descended for you^b of a *rez'gen*^x (*provision/ victuals for sustenance*)^x then you^c made of it^x *haraman*^x (*forbidden/ illegitimate*)^x and *halallan*^x (*sanctioned/ legitimate*)^x; let-say [*you^s*]: has Allah permitted for you^b or on Allah *taftaron* (*you^z craft a lie for fraudulent end*).

60. And what(*is the*) presumption (*of*) whom^r *yaftaron* (*they^z craft a lie for fraudulent end*) on Allah the untruth, The *Qeyamatey's*^w (*Judgment's*) Day^x; verily Allah surely possesses munificence^x on the mankind [and,] but most(*of*)them thank not.

61. And not [*you^s*] be in a function^{x65} and not recite of it^x [*you^s*] of a Qur'an^x and not you^z work of a work^x except We were on you^b witnesses *edh* (*when/ since*) *tofedho*⁶⁶ (*group-rush*) you^z in it^x; and not evades *a'n* (*off*) your^t Lord of a *methgala* (*weigh/-burden/ equipoise*) (*of*) *dharraten*^w (*small ant/ mote/ atom*)^w in the Earth^w and nor in the Heavens^w and neither smaller than *tha'leka* (*afar-that-it/*)^x and nor bigger except in a book^x manifester.

62. Ha. Verily Allah's *aw'leyad*⁶⁷ (*guardians/ allies*) (*have*) neither fear on them and nor they sadden.

63. Who^r believed they^z and were *yattaqoona* (*they reverentially guard not to displease Allah*).

64. For them(*is*) the *bushra*^w (*a pleasing-tiding*)^{w68} in the life^w

بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٦﴾

أَلَا إِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ إِلَّا إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَلَكُنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾
هُوَ سُكْنَىٰ وَيُمِيتُ وَإِلَيْهِ
تُرْجَعُونَ ﴿٤٨﴾

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةً
مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي
الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٤٩﴾

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكِ
فَلَيَفْرُحُوا هُوَ خَيْرٌ مِمَّا تَجْمَعُونَ ﴿٥٠﴾

قُلْ أَرَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ
رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَاماً وَهَلْلَا
قُلْ إِنَّ اللَّهَ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ
تَفَرَّقُونَ ﴿٥١﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى
اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ
اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكُنَّ
أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٥٢﴾

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَنْلَوْ مِنْهُ
مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِلَّا كُنَّا عَلَيْكُمْ شَهِيدًا إِذْ تُفِيضُونَ
فِيهِ وَمَا يَعْزِزُ عَنْ رَبِّكَ مِنْ مُشَقَّالٍ
ذَرَةٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا
أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي
كِتَابٍ مُبِينٍ ﴿٥٣﴾

أَلَا إِنَّ أُولَئِكَ اللَّهِ لَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ حَزَنُونَ ﴿٥٤﴾

الَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ ﴿٥٥﴾

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا

⁶² The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this Ayah.

⁶³ The word “يُمِيتُ” in “يُمِيتُ أُمَاتٍ” is the transitive verb to deprive of life. See Merriam Webster’s Unabridged Dictionary.

⁶⁴ The word “مَوْعِظَةٌ” rooted in “وَعْظٌ” = “exhorted” or “admonished,” could mean: *exhortation* or *admonition*.

⁶⁵ The use of “function” here is for the purpose of avoiding the words “affair” for the potential *inappropriate* implications in some meanings it imparts.

⁶⁶ The word “إِفْاضَةٌ” comes from “إِفْاضَةٌ” which means a *crowd of people rushing from one place to another*.

⁶⁷ The word “أُولَاءِ” could also mean, among them: *protector, friend*.

<p>(of) the world^w and in the Hereafter^w; no an substitution^x for Allah's words^w; <i>tha'leka (afar-that-it/)</i>^x (is) the win the great.</p> <p>65. And let-not sadden you^g their say; verily the prestige⁶⁹ (is) for Allah together; He (is) the <i>Sameeo</i>⁷⁰ (<i>The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer</i>), The Omniscient.</p> <p>66. Ha. Verily for Allah who^p (are) in the Heavens^w and who^p (are) in the Earth^w; and <i>en (not) yattabe'o</i> (closely-follow) who^r invoke they^z of lesser than Allah (of) partners; <i>en yattabe'o</i> they^z except the presumption, and not they except conjecturing.</p> <p>67. He Who made for you^b the night^x to settle you^b in it^x and the day^x <i>mubsseran</i>^x (<i>discernment-enabler</i>)^{x71}; verily in <i>tha'leka (afar-that-it/)</i>^x (are) surely <i>Aya'ten</i>^w (<i>miracles/signs/proofs</i>) for a hearing people.</p> <p>68. Said they^z: <i>ittakhatha</i>⁷² (<i>took and presumed</i>) Allah a son; <i>Subhana</i>⁷³ (<i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i>) Him, He (is) The Rich; for Him what (are) in the Heavens^w and what (are) in the Earth^w; <i>en (not)</i> an authority^x you^b have by this^x; do you^z say on Allah what not you^z know.</p> <p>69. Let-say [you^s]: verily who^r <i>yaftarona</i> (<i>they^z craft a lie for fraudulent end</i>) on Allah the untruth not prosper they^z.</p> <p>70. A <i>mata'aon</i>⁷⁴ (<i>resource for a transitory worldly delight</i>) in the world^w; afterwards to Us (is) their return; afterwards [We] (cause) them taste the torment the severe, by what they^z were unbelieving.</p> <p>71. And let-recite [you^s] on them Noohen's (<i>Noah's</i>) <i>naba'a</i>⁷⁵ (<i>piece-of-significant-and-availing-news</i>) <i>edh</i> (<i>when/as</i>) [he] said to his people: O, my people, <i>en (if) [was]</i> enlarged on you^b my status and my reminding by Allah's <i>Aya'te</i>^w</p>	<p>وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَامِلٍ اللهُ ذَلِكَ هُوَ الْقَوْزُ الْعَظِيمُ ﴿١٠﴾</p> <p>وَلَا سَخْرَنَكَ فَوْلَهُمْ إِنَّ الْعَزَّةَ لِللهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿١١﴾</p> <p>أَلَا إِنَّ اللَّهَ مِنْ فِي السَّمَاوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا يَتَبَعُ الدِّينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَشْعُونَ إِلَّا الظُّنُونُ وَإِنْ هُمْ إِلَّا مُخْرَصُونَ ﴿١٢﴾</p> <p>هُوَ الَّذِي جَعَلَ لَكُمُ الْيَلَى لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَا يَدْرِي قَوْمٌ يَسْمَعُونَ ﴿١٣﴾</p> <p>قَالُوا أَتَخْدِنَ اللَّهَ وَلَدًا سُبْحَنَاهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنَّ عِنْدَكُمْ مِنْ سُلْطَنٍ هَذَا أَنْقُلُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٤﴾</p> <p>قُلْ إِنَّ الَّذِينَ يَفْرُطُونَ عَلَى اللَّهِ الْكَذَبَ لَا يُفْلِحُونَ ﴿١٥﴾</p> <p>مَتَّعْنَاهُ الْدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ أَشَدُهُ بِمَا كَانُوا يَكْفُرُونَ ﴿١٦﴾</p> <p>* وَأَتَلَّ عَلَيْهِمْ نَبَأً نُوحَ إِذْ قَالَ لِقَوْمِهِ يَقُولُ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَفَاعِي وَتَذَكِيرِي بِغَايَتِ اللَّهِ فَعَلَى</p>
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⁶⁸ Here again there is *no single* word in English for the *noun* “بُشْرَى” so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And “بُشْرَى” unlike its verbal conjugates, throughout The Qur'an always use it for the “*khayre*” (*desirables, goodnesses, worthinesses*).

⁶⁹ The word “الْعَزَّةُ” = “prestige” = *lordliness* in the sense of: possessing power and authority over others.

⁷⁰ See the Lexicon attached to this Translation for this multi-meaning word = *المُسْمَعُ*

⁷¹ The word “مَفْعُولُ بِهِ ثَانِيَا مُبَصِّرًا” could be *ثَانِيَا* but if it were to be chosen as a then preceding it should be “in a manner” to make it *حَال*.

⁷² The word “إِتَّخَذَ” from “إِفْعَالٌ” which is “الْأَتَّخَذُ” for “الْأَتَّخَذُ” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁷³ The word “*subhanabo*” = “سبحانه” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*bo*” = “Him.” Wherever the word “*subhana*,” or its associates/inflections (such as “*سبحان*” or “*سبحانك*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*= “*سبحان*” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

⁷⁴ The word “مَتَّعٌ” = “*mata'aon*” is rooted in the word “مَتَّعْ” = “*matta'a*” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁷⁵ See the Lexicon attached to this Translation for “*naba'a*.”

(miracle/sign/proof) then on Allah I (have) trusted; so let-gather you^z yourⁿ matter and yourⁿ partners (besides Allah); afterwards let-not be yourⁿ matter on you^b obscure⁷⁶; afterwards let-judge you^z (yourⁿ sentence) to me and let-not reprieve [me] you^z.

اللَّهُ تَوَكَّلْتُ فَاجْمَعُوا أَمْرَكُمْ
وَشُرَكَاءِكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ
عَلَيْكُمْ غَمَّةً ثُمَّ أَقْضُوا إِلَى وَلَا
تُنْظَرُونَ

72. Then *en(if)* you^c diverted, then I asked not you^b of a remuneration; *en (not)* my remuneration except on Allah; and I (*had been*) commanded that [I] be of the Muslims.

فَإِنْ تَوَلَّتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأَمْرِتُ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ

73. Then denied him they^z; then We *najja* (*iteratively delivered*) him and whom^r (*were*) with him in the *folke* (Ark); while We made them *khala'ef*⁷⁷ (*iterative successors*); and We drowned whom^r they^z denied by Our *Aya'te*^w (*miracles/signs/proofs*); so let-look [you^s] how [was] the *munthareena's* (*who were warned*) consequence^w.

فَكَذَبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي
الْفَلْكِ وَجَعَلْنَاهُمْ خَلِيفَ وَأَغْرَقْنَا
الَّذِينَ كَذَبُوا بِعَيْنِنَا فَانظُرْ كَيْفَ
كَانَ عِنْقَبَةُ الْمُنْذَرِينَ

74. Afterwards We missioned⁷⁸ from after him messengers to their people; then they^z came (*to*) them by the evidences^w; then they^z were not to believe by what they^z denied by it^x from before; like *tha'leka* (*afar-that-it/*)^x [*We*] stamp⁷⁹ over the aggressors' hearts.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى
قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا
كَانُوا لِيُؤْمِنُوا بِمَا كَذَبُوا بِهِ مِنْ
قَبْلٍ كَذَلِكَ نَطَبَعُ عَلَى قُلُوبِ
الْمُعْتَدِلِينَ

75. Afterwards We missioned⁸⁰ from after them *Mosa* (*Moses*) and *Haroona* (*Aaron*) to Pharaoh and his chiefs by Our *Aya'te*^w (*messages/miracles/signs/proofs*); then *istakbaro*⁸¹ (*they^z affirmed theirⁿ prideful haughtiness*) and they^z were a people criminals.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى
وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَائِيمَ
بِعَيْنِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
جُحْرِمِينَ

76. Then *lamma* (*when/whence*) came^x the right^x (*to*) them from *endena* (*by munificence of/by Rule of*) Us said they^z: verily this (*is*) surely a magic manifester.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا
قَالُوا إِنَّ هَذَا لِسُحْرٍ مُّبِينٌ

77. Said *Mosa* (*Moses*): do you^z say for the right^x *lamma* (*when/whence*) [it^x] came (*to*) you^b is a magic this^x; and not prosper the magicians.

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا
جَاءَكُمْ أَسْحَرٌ هَذَا وَلَا يُفْلِحُ
السَّاحِرُونَ

78. Said they^z: did you^g come (*to*) us to turn us *a'n* (*off*) what we found on it^x our fathers; and (*to*) be for you both the exaltedness⁸² in the land^w; and not we (*are*) for you both surely believers.

قَالُوا أَجْعَفْنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ
إِبَاءَنَا وَتَكُونُ لَكُمَا الْكَبِيرَيَاءُ فِي
الْأَرْضِ وَمَا خَنَّ لَكُمَا بِمُؤْمِنِينَ

79. And said Pharaoh: *eeto* (*let-produce/come you^z*) (*to*) me by every magician omniscient.

وَقَالَ فِرْعَوْنُ ائْتُوْنِ بِكُلِّ سَاحِرٍ
عَلَيْهِمْ

80. Then *lamma* (*when/whence*) came^x the magicians^x said for

فَلَمَّا جَاءَ السَّاحِرُونَ قَالَ لَهُمْ مُوسَى

⁷⁶ That is let your plan against me be open among you.

⁷⁷The word “خَلَافٌ” = plural for “خَالِفٌ” which is a *masculine* plural; while “خَلِيفَةٌ” = plural of “خَلِيفَةٌ”.

⁷⁸ The word “بَعْثٌ” carries several meanings, among them: *sent, missioned, resurrected, awaken, and arouse*.

⁷⁹ The expression: “stamp over the hearts...” is an Arabic *tongue* expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

⁸⁰ See footnote 78 above regarding *بَعْثٌ*

⁸¹ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word..

⁸² That is to say: the *greatness* and *majesty*, and *so the authority*, accorded to *kings* on earth.

<p>them <i>Mosa</i> (<i>Moses</i>): let-throw you^z what you^f (<i>are</i>) throwing.</p> <p>81. Then <i>lamma</i> (<i>when/ whence</i>) they^z threw, said <i>Mosa</i> (<i>Moses</i>) what came you^c by it^x (<i>is</i>) the magic^x, verily Allah shall nullify it^x; verily Allah not mends [<i>He</i>] the corrupters' work^x.</p> <p>82. And rights Allah the right by His words^w and albeit disliked (<i>that</i>) the criminals.</p> <p>83. So not believed for <i>Mosa</i> (<i>Moses</i>) except a <i>dhurreyyaton</i>^{w83} (<i>progeny/ people</i>) of his people on a fear/knowledge⁸⁴ of Pharaoh and his chiefs, to essay them [<i>he</i>]; and verily Pharaoh (<i>is</i>) surely high in the land^w and verily he (<i>is</i>) surely of the exceeders.</p> <p>84. And said <i>Mosa</i> (<i>Moses</i>): O, my people <i>en</i> (<i>if</i>) believed were you^c by Allah, then on Him let-trust you^z <i>en</i> you^c were Muslims.</p> <p>85. Then said they^z: on Allah we trusted; (O), our Lord make us not an essay^w for the people, the <i>dba'lmeena</i>⁸⁵ (<i>injustice-doers</i>).</p> <p>86. And <i>najjeyna</i> (<i>let-iteratively deliver us</i> [<i>You^s</i>]) by Your^t mercy^w from the people, the unbelievers.</p> <p>87. And We revealed⁸⁶ to <i>Mosa</i> (<i>Moses</i>) and his brother that <i>tabanwa'a</i> (<i>let-both deservedly ensconce</i>) for people (<i>of</i>) you both by <i>Misra</i> (<i>Egypt</i>) houses, and let-make you^z yourⁿ houses <i>qeblatan</i>^{w87} (<i>face-to-face/ facing the Qebla</i>)^w and <i>aqemo</i>⁸⁸ (<i>let-your^w uphold/ sustain the prescribed obligations of</i> the Prayer^w <i>you^z</i> and <i>bashsher</i>⁸⁹ (<i>let-tell you^s pleasant tidings to</i>) the believers.</p> <p>88. And said <i>Mosa</i> (<i>Moses</i>): (O), our Lord, verily You^g <i>aa'tayta</i> (<i>You^g accorded/ allotted</i>) Pharaoh and his chiefs: adornment^w and possessions in the life^w (<i>of</i>) the world^w our Lord to mislead they^z <i>a'n</i> (<i>off</i>) Your^t path; (O), our Lord: let-efface [<i>You^s</i>] on their possessions and let-harden [<i>You^s</i>] on their hearts, so they^z believe not until they^z see the torment, the painful.</p> <p>89. Said [<i>He</i>]: <i>qad</i> (<i>already and affirmatively</i>) (<i>had been</i>) answered^w invocation^{w90} (<i>of</i>) [you both]; so [you both]</p>	<p style="text-align: right;">الْقَوَا مَا أَنْتُمْ مُلْفُونَ ﴿٦﴾</p> <p style="text-align: right;">فَلَمَّا أَلْقَوَا قَالَ مُوسَىٰ مَا جِئْنَا بِهِ السَّاحِرُ إِنَّ اللَّهَ سَيَبْطَلُهُمْ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٧﴾</p> <p style="text-align: right;">وَحْقُّ اللَّهِ الْحَقُّ بِكَلْمَتِهِ وَلَوْ كَرِهَ الْمُجْرُمُونَ ﴿٨﴾</p> <p style="text-align: right;">فَمَا ءامَنَ لِمُوسَىٰ إِلَّا ذُرَيْةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فَرْعَوْنَ وَمَلِئْنَاهُمْ أَنْ يَفْتَنُهُمْ وَإِنَّ فَرْعَوْنَ لَعَالٌ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٩﴾</p> <p style="text-align: right;">وَقَالَ مُوسَىٰ يَقُولُونَ إِنْ كُنْتُمْ ءامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكُّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ﴿١٠﴾</p> <p style="text-align: right;">فَقَالُوا عَلَىٰ اللَّهِ تَوَكَّلْنَا لَا نَجْعَلُنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿١١﴾</p> <p style="text-align: right;">وَنَحْنَا بِرَحْمَاتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿١٢﴾</p> <p style="text-align: right;">وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبُوءَا لِقَوْمِكُمَا بِمِصْرَ بَيْوَنًا وَاجْعَلُوهَا بُيُوتَكُمْ قِبَلَةً وَأَتِيمُوا الْصَّلَاةَ وَدَشِّرُ الْمُؤْمِنِينَ ﴿١٣﴾</p> <p style="text-align: right;">وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ هَاءِتَ فَرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضْلِلُوا عَنْ سَبِيلِكَ رَبَّنَا أَطْمِسَ عَلَىٰ أَمْوَالِهِمْ وَأَسْدَدَ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿١٤﴾</p> <p style="text-align: right;">قَالَ قَدْ أُحِبِّتْ دَعْوَتُكُمَا</p>
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⁸³ The word “ذرية” could also mean “خلق,” i.e. *creatures, people*, in addition to *progeny*. See [اللسان](#).

⁸⁴ The word “خوف” carries *dual* meanings: (1) *fear* and (2) *knowledge*. Both meanings could apply. See [اللسان](#).

⁸⁵ The word “ظلم” = “the injustice-doer,” as *ظلم* = “injustice.”

⁸⁶ See footnote 2146 above regarding *revealed*.

⁸⁷ Facing each other or towards the *Ka'abah*, as *Mosa* (*Moses*) was praying towards it, as so stated in the tradition, through Ibn Abbas and others. Another say is that make it towards Jerusalem. See [القرطبي](#).

⁸⁸ The word “أقاموا” is rooted in “أقام” = *uphold/ sustain/ maintain*.

⁸⁹ See the *Lexicon* attached to this *Translation* for *youbashshara* = “يُبَشِّرُ”

⁹⁰ Allah's response is for two, although *Mosa* (*Moses*) was making the invocation, but his brother *Haroon* (*Aron*) was saying: “Amen” after *Mosa* (*Moses*). Hence, who says “Amen” to an invocation is as if he/she was doing it him/herself.

let-straighten⁹¹ and let-not *tattabe'anne* (*you both closely-follow*) path (*of*) whom^r not know they^z.

**فَاسْتَقِيمَا وَلَا تَتَبَعَانْ سَبِيلَ
الَّذِينَ لَا يَعْلَمُونَ**

* وجَزَوْنَا بَيْنَ إِسْرَإِيلَ الْبَحْرَ
فَاتَّبَعُهُمْ فِرْعَوْنُ وَجَنْوَدُهُ بَغْيًا
وَعَدُوا حَتَّى إِذَا أَدْرَكَهُ الْغَرْقُ
قَالَ إِيمَنتُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ
إِيمَنتُ بِهِ بَنُوا إِسْرَإِيلَ وَأَنَا مِنَ
الْمُسْلِمِينَ

**إِلَّا عَنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ
الْمُفْسِدِينَ**

**فَالْيَوْمَ نُنْجِيكَ بِإِيمَنكَ لِتَكُونَ
لِمَنْ خَلَفَكَ إِيمَانًا وَإِنَّ كَثِيرًا مِنَ
النَّاسِ عَنِ إِيمَانِ الْغَافِلُونَ**

* وَلَقَدْ بَوَأْنَا بَيْنَ إِسْرَإِيلَ مُبْرَا صِدْقٍ
وَرَزَقْنَاهُمْ مِنَ الظَّيْبَاتِ فَمَا
أَخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ
رَبَّكَ يَقْضِي بِيَمِنِهِ يَوْمَ الْقِيَمةِ فِيمَا
كَانُوا فِيهِ سَخَّلُفُونَ

**فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلَنَا إِلَيْكَ
فَسُقْلَ الَّذِينَ يَقْرَءُونَ الْكِتَابَ
مِنْ قِبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ**

**وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِعَائِدَتِ
اللهِ فَتَكُونَ مِنَ الْخَسِيرِينَ**

**إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ
رَبِّكَ لَا يُؤْمِنُونَ**

**وَلَوْ جَاءَهُمْ كُلُّ إِيمَانٍ حَقٌّ يَرَوُا
الْعَذَابَ الْأَلِيمَ**

فَلَوْلَا كَانَتْ قَرِيَّةً إِيمَنتَ فَفَعَاهَا

90. And *jawazna* (*We put-passed*) the sea by Israel's sons; then followed them Pharaoh and his soldiers *baghyā* (*envy/selfish/excessive/ transgression*) and aggressively until if overtook him the drowning, said [*he*]: I believed; verily that no an *elaha* (*a deity*) except (*that*) which^x believed^w by Him Israel's sons, and I am of the Muslims.

**إِلَّا عَنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ
الْمُفْسِدِينَ**

92. So today *nonajje* ([*We*] iteratively deliver) you^g by your body to be [*you^s*] for whom^P [*he*] (*is*) behind you^g an *Aya'tan^w* (*miracle/sign/proof*); and verily, many of the mankind *a'n* (*regarding*) Our *Aya'te^w* (=plural of *Aya'tan^w*) surely (*are*) neglectors.

**فَالْيَوْمَ نُنْجِيكَ بِإِيمَنكَ لِتَكُونَ
لِمَنْ خَلَفَكَ إِيمَانًا وَإِنَّ كَثِيرًا مِنَ
النَّاسِ عَنِ إِيمَانِ الْغَافِلُونَ**

93. And *laqad* (*verily, already and affirmatively*) *ba'wnana* (*We deservedly ensconced*) Israel's sons, a truth's-*mubawwa⁹³* (*deserving ensconcing*) and *razagna* (*We provided*) them of the goodies^{w94}; then not differed they^z until came (*to*) them the knowledge; verily your^t Lord judges among them The *Qeyamatey's^w* (*Judgment's*) Day^x in what they^z were in it^x differing.

**وَلَقَدْ بَوَأْنَا بَيْنَ إِسْرَإِيلَ مُبْرَا صِدْقٍ
وَرَزَقْنَاهُمْ مِنَ الظَّيْبَاتِ فَمَا
أَخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ
رَبَّكَ يَقْضِي بِيَمِنِهِ يَوْمَ الْقِيَمةِ فِيمَا
كَانُوا فِيهِ سَخَّلُفُونَ**

94. So *en(if)* you^g were in doubt of what We descended to you^g then let-ask [*you^s*] who^r they^z read the book of before you^g; *laqad* (*verily, already and affirmatively*) came (*to*) you^g the right^x from your^t Lord, so let-not be [*you^s*] assuredly of the dubitantes.

**فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلَنَا إِلَيْكَ
فَسُقْلَ الَّذِينَ يَقْرَءُونَ الْكِتَابَ
مِنْ قِبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ**

95. And let-not assuredly be [*you^s*] of whom^r denied they^z by Allah's *Aya'te^w* (*miracles/signs/proofs*) so you^g be of the losers.

**وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِعَائِدَتِ
اللهِ فَتَكُونَ مِنَ الْخَسِيرِينَ**

96. Verily who^r righted^{w95} on them your^t Lord's word^w not believe they^z.

**إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ
رَبِّكَ لَا يُؤْمِنُونَ**

97. While^{w96} albeit came^w (*to*) them every *Aya'ten^w* (*miracle/sign/proof*) until they^z see the torment the painful.

وَلَوْ جَاءَهُمْ كُلُّ إِيمَانٍ حَقٌّ يَرَوُا

98. So *lawla* (*why did not*) was^w a village^w believed^{w97} then benefited it^w its^x belief^{w98} except Younisa's (*Jonah's*)

الْعَذَابَ الْأَلِيمَ

⁹¹ Clearly the “الف الفاعل” “استقيما” and “تباعان” are the subjective noun of the respective verb in each, so “you” in both. See اعراب القرآن، محمود صافي.

⁹² The “أَنْ” is a reprimanding inquisitive article. By implication (“you”) is there, but in English it’s not clear.

⁹³ The expression “a truth's-escouning, a true abode, a true dwelling” all are Arabic tongue expressions meaning good place. That is because when the expectation of any thing always turns to be good then such a thing is associated with the truth. In this case, and Allah knows best, the post, abode, dwelling mean Egypt or ash-Sham (Syria, Palestine, Lebanon).

⁹⁴ The word “طَيْبَاتٍ” = “goodies” = “goodies,” = a feminine gender means any thing delectable and legitimate.

⁹⁵ The word “حقٌّ” = “righted” in “حقٌّ” means deserved, became necessary or fitting. The “تَ التائيّة” is “حقٌّ” in “حقٌّ” referring to the “word.”

اعراب القرآن، محمود صافي و حالية “و” is hence: “while.” See اعراب القرآن، محمود صافي.

people, *lamma* (*when/whence*) they^z believed We doffed
a'n (*off*) them the ignominy-torment in the life^w (*of*) the
world^w and *matta'ana* (*We let relish the transitory worldly
delight for*) them to a while.

إِيمَنُهَا إِلَّا قَوْمٌ يُونَسَ لَمَّا أَمْنَوْا
كَشَفْنَا عَنْهُمْ عَذَابَ الْخَزْرِيِّ فِي
الْحَيَاةِ الدُّنْيَا وَمَتَعَاهُمُ الْجَنَّةُ

99. And had willed your^t Lord surely (*would have*) believed who^p (*are*) in the Earth^w all together; do then you^s coerce the mankind until they^z be believers.

وَلَوْ شَاءَ رَبُّكَ لَا مِنْ فِي الْأَرْضِ
كَلِمَهُمْ جَمِيعاً أَفَإِنْتَ تَكُرُّهُ النَّاسَ
حَتَّىٰ يَكُشَّفَ عَمَّا يَرَوُونَ

100. And not [was] for a self^w to believe except by Allah's leave, and Allah makes the *rejsa*^x (*filth/-anathema*)^x on whom^r not reason they^z.

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا
يَأْذِنُ اللَّهُ وَيَجْعَلُ الرَّجُسَ عَلَى
النَّزَارَةِ لَا تَأْتِي

101. Let-say [*you^s*]:let-look you^z what (*are*) in the Heavens^w
and the Earth^w; and not enriches⁹⁹ the *Aya'te^w* (*miracles-*
/ signs/proofs) and the *notho're* (*iterative-warners*) a'm
(*regarding*) a people not believing they^z.

قُلْ أَنظِرُوا مَذَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَمَا تُغْنِي الْآيَتُ وَالنَّذِيرُ
عَنْ قَوْمٍ لَا يُؤْمِنُونَ

102. So do they^z wait except like days (*of*) whom^r ceded
they^z of before them; let-say [*you^s*]: then let-wait you^z
verily I am with you^b of the *muntadhereena* (*they who are*
waiting).

فَهُلْ يَنْتَظِرُونَ إِلَّا مِثْلُ أَيَامِ
الَّذِينَ حَلَوْا مِنْ قَبْلِهِمْ فَلَمْ
فَأَنْتَظُرُوا لَكُمْ مَعْكُمْ مُرَبَّعٌ

103. Afterwards *nonajje* ([*We*] iteratively deliver) Our messengers and whom ^r believed they ^z; like *tha'leka* (*afar-that-it/*) ^x (*absolute*)-right¹⁰⁰ on Us [*We*] deliver the believers.

لَمْ نُنْجِي رُسُلَنَا وَالَّذِينَ آمَنُوا
كَذَلِكَ حَقًا عَلَيْنَا نُنْجِي الْمُؤْمِنِينَ

104. Let-say [you^s]: O, the mankind, en (if) you^c were in doubt of my religion, then not [I] worship whom^r you^z worship of lesser than Allah, [and,] but [I] worship Allah, Who *yatawaffakum* ([He] fully receives you^b dead/while dying); and I (had been) commanded that [I] be of the believers.

قُلْ يَتَأْمِنُ الْأَنْسَابُ إِنْ كُثُرَ فِي شَكٍ
مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ
مِنْ ذُوْنَ اللَّهِ وَلِكُنْ أَعْبُدُ اللَّهَ الَّذِي
يَتَوَفَّنُكُمْ وَأَمْرَتُ أَنْ أَكُونَ مِنَ
الْمُؤْمِنِينَ

105. And that *a'qem* (*let-[you^s] uphold/sustain your^t face*
(entity) for the religion *haneefan*¹⁰¹ (*soundly leaning [you^s]*)
and let-not be *[you^s]* assuredly of the *mushrekeena* (*he-*
they who partner deities with Allah/he-polytheists).

وَأَنْ أَقِدْ وَجْهَكَ لِلَّدِينِ حَنِيفًا وَلَا
تُكُونَ مِنَ الْمُشْرِكِينَ

106. And let-not invoke[*your*]of lesser than Allah what not
benefits you^g and nor harms you^g; then *en(if)* you^g
did, then verily you^g (*are*) then of the *dha'lumeena*¹⁰²
(*injustice-doers*).

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ
وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ
الظَّالِمِينَ

⁹⁷ The “تَّ” in “أَمْنَتْ” is the feminine gender in Arabic. Hence believed.

⁹⁸ The word لَوْلَا is referred to in Arabic as “article of preclusion because of presence,” i.e. some thing did *not* happen because of some thing else which was *there*. In other word, in this case, and Allah knows best, no “village” believed *except that of Jonah’s that did and so benefited from its belief.*

⁹⁹ The word “*تُفْقِي*” has double meanings: (1) enriches, (2) suffices. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

¹⁰⁰ The Arabic text says: حُقٌّ, not حَقٌّ, i.e. the word حُقٌّ = absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right. See اعراب القرآن, لمحمود صافي.

¹⁰¹ The word حنيقاً = ميلاً in this Ayah is a predicate construct (for كان), hence “incliner/soundly leaning [be]. اعراب القرآن، لمحمود صافي See the “inclining/leaning” is to the sound religion or faith of Ibraheem’s (Abraham’s); as he inclined/leaned away from his people’s faith which was based on multiple idols’ worships.

¹⁰² The ظالمنين “**ظالمين**” = “the injustice-doers,” as the ظالم “**الظلم**” = “injustice.”

107. And *en(ij)* touches/betides you^g Allah by a harm^x then no remover for it^x except Him; and *en[He]*wants you^g by a *khayren* (*mercy/goodness/possession/provision/power/rain*) then no *radda* (*forthwith-returner/forestaller*) for His munificence^x; betides [He] by it^x whom^p [He] wants of His *eba'de* (*worshippers/submitters/laves*); and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Raheemo* (*iterative mercy Giver*).

وَإِنْ يَمْسِسْكُ اللَّهُ بِضُرٍّ فَلَا كَاشِفٌ
لَهُ إِلَّا هُوَ وَإِنْ يُرْدَكَ بِخَيْرٍ فَلَا
رَادٌ لِفَضْلِهِ يُصِيبُ بِمِنْ يَشَاءُ
مِنْ عَبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

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108. Let-say [*you^s*]: O, you the mankind; *qad* (*already and affirmatively*) came (*to*) you^b the right^x from yourⁿ Lord; so whoever *ihtada* (*he found and accepted the divine-guidance*), verily only *yahtadey* (*he finds and accepts the divine-guidance*) for himself^w and whoever [he] strayed then verily only [he] strays on it^w; and not I am on you^b surely a custodian.

قُلْ يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ
مِنْ رَبِّكُمْ فَمَنْ أَهْتَدَى فَإِنَّمَا
يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا
يَضْلُلُ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ
بِوَكِيلٍ

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109. And *ettabe'a* (*let-closely follow [you^s]*) what (*is being*) revealed¹⁰³ to you^g and *issber* (*let-hold-on you^s patiently*) until Allah rules and He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the rulers.

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ حَتَّى
تَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَكِيمِينَ

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¹⁰³ The word “أُوحى” in “يُوحى” denotes at least six different meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الْوَحْي” is fire or king. See اللسان +